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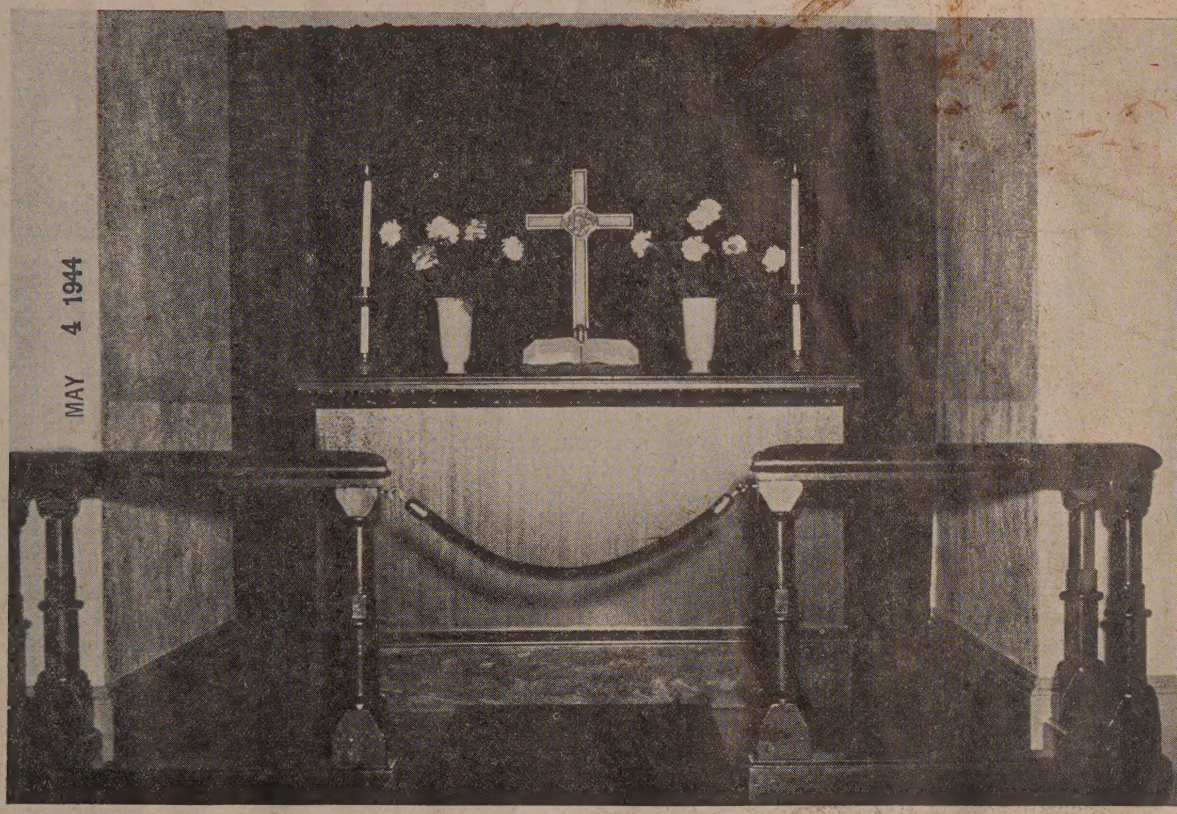

YOUTH CHANCEL, IMMANUEL METHODIST CHURCH, WALTHAM

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
—*Romans 8:38, 39.*

See page 283—**A Fitting Memorial**

FOUNDED 1823

The Camel's Nose in the Methodist Tent

ALSON J. SMITH

There has recently been considerable comment in the church press about ministerial salaries, and every Conference in Methodism has its "Ministerial Support" commission which endeavors to set a minimum salary standard and get the Conference to live up to it. Proposals have been made to pay the "itinerancy" in the same way that missionaries are paid, on a sliding scale determined by need, length of service, number of children, etc. Others have advocated absolute equalization of ministerial salaries.

The recent revival of interest in such plans arises about equally out of a justifiable concern for ministerial brotherhood and a desire to provide economic security for even the humblest of preachers. This is as it should be. However, no one has yet put a finger on the most important reason for the growing intensity of such concern, a reason which is psychological as well as economic. The most important reason is a fear that the Methodist system, the best ecclesiastical economy yet devised, is breaking down, and breaking down at the point where it was generally believed to be strongest—its ability to match men and churches, churches and men.

This fear is present, and it is justified. It accounts, to a certain degree, for the general restlessness throughout the connection, for increasing defections from the ministry, and for the willingness of Methodist seminary graduates to accept pulpits in other denominations. It accounts, too, for the general pessimism about the possibility of advancement which is found today on the lower (economic) levels of many of our Conferences.

What has happened is that, over a period of the last few years, the Methodist system of appointing has gradually and quietly been modified—where it has not been scrapped entirely—in favor of the Congregational system of candidating. Today in the larger Conferences, when a vacancy appears it is not filled as formerly by consultation between bishop, cabinet, and pastoral relations committee, but by a district superintendent's handing to the chairman of the pastoral relations committee of the "open" church a list of possible candidates, said list apparently consisting of all the men on the district who have expressed a desire to move. The "open" church, instead of being filled in the Methodist tradition almost at once, is kept vacant for a period of many weeks or months while the congregation listens to "candidates" and finally makes a choice, which must of necessity be based on such superficial characteristics as a "candidate" is able to present in one sermon. This keeps not one but six, eight, or even ten men (and churches!) on edge for an indefinite period of time, and for the five, seven, or nine rejectees leaves a residue of irritation which is bound to affect adversely, if not their pastoral work, at least their spiritual balance.

What this means is that the men with "hidden" assets never get a chance to show what they can do with a larger responsibility. The "larger responsibility"—and the larger salary—goes to men whose assets are obvious enough to be assayed by a congregation in a single appearance. Thus, a man who is reasonably young, good-looking, and of much "personal address" begins his ministry with a tremendous head start over brethren who may be far better pastors, counselors, and scholars. Not so long ago in an Eastern Conference a handsome young theological student, not even a member of a Conference, was permitted to "candidate" for a desirable pulpit in competition with several older men, all Conference members and all deserving of a step up the ladder. It was strictly no contest. The young student got the "call," apparently on the basis of his curly hair, and was thus dropped into a good church over the heads of several deserving brethren who were unfortunate enough to have no hair at all.

Under the old Methodist system, this could never have happened. Under that system a man had a security, both emotional and economic, that is being taken away from him today. He knew that he would have to start at the bottom, but he also knew that if he did his work well he could count on a series of small but steady advances until he had had a full opportunity to find his proper level. This was because the bishop and the district superintendent, who knew him far better than any church could possibly know him after hearing him preach one sermon, would exercise their Disciplinary authority to see that he got a chance to find his level. It was not as democratic as it might have been, but it was just. It is a question whether the increase in "democracy" under the candidating system is not more than offset by the loss of morale among ministers know that, no matter how able or scientious they may be, they will to compete for every advance four, six, eight, or even ten other and that there is a very good ch that the competition will be decide factors over which they have no trol. One cannot escape the conclu that Dr. Cronin's Father Chisholm "The Keys to the Kingdom" w find the going fully as tough in ern Methodism as he did under Scottish hierarchy. A handsome yo administrator-preacher with acces the town banker is much more in mand, unfortunately, than is a hum homely parish priest whose only a is to God. Perhaps that is a weak inherent in human nature, but if we ought not to underline it, whic what we are doing.

The district superintendents, t most misunderstood of men, argue the system of "candidating" has forced on them by the larger churc and that, anyway, it is a step in direction of "democracy" in ch administration. Methinks they do test too much. Undoubtedly there churches that like to pick their m ters from all over the Conference all over the country for that ma and undoubtedly they have sedu many of the district superintend over to their point of view. The dis superintendent's point here is consi ably weakened, however, by the with which the alleged seduction accomplished—the candidating sys takes a great deal of responsibility the "d.s.," who, when confronted b brother who thinks he is not gett sufficient "recognition," can always that he has presented the unrecogni brother's name to this church or church, and therefore has dischar his responsibility. Actually, of cou he has not discharged his respons ity under the Methodist system; for genius of that system was not th presented names but that it prov churches. The new system has ta most of the uncertainty, joyful otherwise, out of Annual Confere for Conference today is merely a firmation of "calls," or of moves m during the year. In fact, at the session of my own Conference, the pointments were read late in the a noon to a half-empty church, mos the brethren being down at Eb Field.

The Methodist system was tight, cient, and just. It was not democ but it was never intended to be. It

(Continued on page 285)

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+ THE INDEPENDENT METHODIST WEEKLY +

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Giving Freedom to Freedom of Religion

W. RALPH WARD, JR.

)ne of the great threats under which the modern man been living is the denial of religious freedom. In not ew areas of the world, men and women of the rank l file as well as priests and clergymen have been exe-ed or committed to concentration camps for religious victions. One of the Four Freedoms is the freedom religion for all persons everywhere. We claim the ıt to a world where you may go to your church and r neighbor to his, but where you can walk along to-ıer without suspicion. We desire a world where the ce in the pulpit can be a prophet of God and not a ›pet of the state. We want to live in a world where nations will put above the flag of the state the flag of church, in recognition of the fact that man is not god, that God is God, and to Him alone man owes his ıplete and full allegiance. We seek a world where we teach our children to love their country and serve it ll times, but where they shall know from their earliest :s that "patriotism is not enough." And so across the ld the struggle for religious freedom is on, and it is btful whether the sword will rest in the hand until e is some guarantee that it has been achieved.

ut I am thinking now that we might win religious dom and yet have an impotent religion. With all the raints there are upon religion across the world, the kness of religion lies not in the fact that in certain lities men are keeping it in chains, but rather that re it has freedom it is not effective. Two things can › a man from having a chance in this world. On the hand, he can be denied his right to perform. He can himself in a hostile world where every door is closed ıim; where, because of his race, or creed, or educa-al background, society will refuse to accept him. But e is another thing that can keep a man from having ıance at acceptability, and that is the man himself. ess a man has prepared himself, he can have all the ›rtunity in the world to count for something and still failure. One listens to a great artist at the piano and listens to someone just play the piano. Both have the same freedom for self-development. Both live in a comparatively free world so far as playing the piano is concerned. Both, let us say for the sake of argument, have the same natural talents. But one has made himself a slave to technique, while the other just idles at the keys when the mood strikes. Both have external freedom, but one has gained the freedom of the artist the hard way of discipline and sacrifice.

And so one thinks about the church. We are asking for religious freedom. We are asking for a church that can be a church, for a pulpit that can belong to men unafraid to speak their conscience. But there is a freedom the world cannot give, a freedom that can never be won on the battlefield, a freedom no council meeting after the war can grant. That freedom must come to the church because she is prepared with the enlisted devotion and talents and gifts of her people.

Indeed, many things curtail the freedom of the church apart from the repressive and coercive restraints of antagonistic powers. The church's freedom is held back by the limitations of those of us who are her ministers. We simply do not measure up, and again and again the church, which ought to be creative and dynamic, languishes along the way. The church's freedom is limited because we are so divided. We let ourselves get all tangled up in warring camps, quibbling over nonessentials while the weightier matters are neglected. We let our church be enslaved because we are concerned primarily about ourselves, and the church's immediate future, and fail as leaders of the church to throw our strength into the great critical issues of the hour.

But the church is enslaved most of all simply because it has to go along with only about half of its potential man-power in the active listing, and only about half of that doing what it is truly capable of doing. When one takes a statistical picture of this nation, the potential strength of the Christian church is amazing. The majority of leaders in all walks of life are Christian. The majority of all citizens are Christian. Our estimated

Great Missionary Bishop

Newell S. Booth

"It is required of a steward that a man be found faithful." Bishop John M. Springer has been faithful in many things—preeminently in these three.

He has been faithful to the character of a Christian gentleman. The graces and charms of an older time have been combined in the bishop with a striking modernity of view and youthfulness of vigor. The facets of his character continually appear: a preacher of the old school, deep interest in creative education, father-confessor of the troubled, active builder and explorer, careful reader, practical man of affairs, story-teller, organizer. And through every facet shines the spirit of the thorough gentleman and sincere Christian. And the rays reach all with whom he comes in contact. Government official or African child, business man or local chief, missionary or national leader, friend or opponent—all find him faithful to that ideal.

Bishop John M. Springer

He has been faithful to his chosen task as a leader of his pastors. His main interest since he landed in Africa forty-three years ago has been to raise up an educated and consecrated leadership in the African church. Even in his early explorations he held school at night with the pupils seated on logs around the fire. He has sustained the central training school of the Southern Congo Conference through the years until now it has the fin sites and a remarkable opportunity for the futur recognition of his paramount service the school has named Springer Institute, and it will be a permanen tinuing force in the realization of his ideal. Durin eight years of his episcopal supervision he has ext this faithfulness to the most important task of mi to the whole Area. Every Annual Conference not has heard his insistence on the development of na leadership but in itself has been a project in educ Bishop Springer has delighted to appoint his A brothers to places of increasing responsibility and re to see them rise to the greatness of their tasks. This fulness found its present peak of achievement i bringing together of the delegates to the Africa sional Central Conference. Many barriers had to be come, but it was done and a score of intelligent, de Africans gave good account of the stewardship o bishop and of his predecessors and colleagues.

Bishop Springer has also been faithful to his c tion that the will of God is knowable and doable. have accounted it as stubbornness, others may thought it foolishness, but for the bishop every pla purpose has been definitely linked to a clear sense o mony with God's will as he saw it. It was faithf to this conviction that sent Mr. and Mrs. Spring that pioneering trek across thousands of miles of C Africa paths. It sustained them as they opened a work in a virgin field entirely on faith. It stake corners of an almost overwhelming vineyard of It drove them on to see those corners filled with than six hundred preaching-places. It has led them ing these eight years over a parish scattered over ter so wide that it involved travel of ten thousand mile to hold the Annual Conferences each year. It was be of this certainty of harmony with the revealed w God that through all he has stressed the growth indigenous leadership that it might realize its pa what he has called the "global purposes of God." C certain to find Bishop Springer for years to come ins that it is the will of the Father that we consider Afr the light of those purposes.

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wealth is something more than four hundred billions, and Dr. John R. Mott recently observed in lectures at Yale that "a disproportionately large amount of this wealth is in the hands of Christians."

We are not suffering in this country from a church enslaved by tyranny; we are suffering from the fact that, with the majority of people followers of Christ, we let one third pay the bills, attend the services, and take the leadership in the causes which in this hour supremely matter. Thus, on a budget Sunday, thought is not directed alone to the matter of keeping the church's door open, or the pulpit supplied, or the choir paid,—all of which are important,—but we are saying that giving, if it is generous enough, and wisely used, gives freedom to religion.

Giving empowers the church with hands to do the Master's work; it gives religion feet to carry His gospel into all the areas of living—it puts substance and power into the spirit of Christ which warms the worshiper's heart as he comes into the church.

When John Wesley was nearing the end of his life, the call began coming insistently to him that he should send some of his ministers to the New World to preach the gospel of Christ and serve the people called Metho Following this plea, Wesley chose certain men, a them a young minister named George Shadford. missioning Shadford for his mission to the New W Wesley laid his hand upon the young man's shoulde said: "I let you loose, George, on the great contine America. Publish your message in the open face o sun, and do all the good you can."

That is the kind of freedom religion needs in the today. It was that kind of spirit which in the co days of America made the Methodist Church a pow factor in the nation's life. The church today nee have people within its fellowship who will turn selves toward the open face of the sun in the M name and do all the good they can.

Thus this matter of giving to the church, while a tical and material affair, has spiritual potentialiti great significance. The request of the church for pledge is a request for more than money, it is a c a life dedicated to Christ. It is a call for people i critical hour to help the church as the body of Ch be let loose to publish its message in the open face sun, and to do all the good it can.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

e Stories of the Resurrection

. St. Luke's Story of the Journey to Emmaus.

l behold, two of them were going that very day to a village ned Emmaus . . . . And . . . Jesus himself drew near . . . . But r eyes were holden that they should not see him.—Luke 3, 15, 16.

That dark Sabbath was over, and the disciples had nehow to take up again the business of living. Here two of them setting out in the latter part of the after-on for Emmaus, perhaps on the first stage of their rney back to Galilee, the Galilee which they had left y a little ago with what strange and thrilling hopes! en, as they walked along, another fell into step h them, almost unnoticed as they talked together the bitter sorrow which filled their hearts and kened all the world for them. Looking back to the kness of the cross, with nothing now to which they ld look forward, they had no eyes for this stranger. ey were thinking of a dead prophet. Gone were ir golden dreams of a Messiah come at last to reign glory. Jesus the Lord walked by their side, and they not know Him.

rophet mighty in deed and word . . . . But we hoped that it he who should redeem Israel.—Luke 24:19, 21.

We see what we look for. If all we can see in Jesus a great prophet, or even one who is to save our own ion, we shall not see the true Lord, the Light of the rld, the Giver of eternal life. Far too often Christians ak and act as though Jesus were the great Teacher l nothing more. Or they think of the religion of rist as the means by which civilization is to be saved. course, Jesus is the supreme Teacher, and if civiliza-n is to be saved, it is by Him and by no other. But is more than a Teacher, and His salvation means re, it means something other than the preservation any particular set of institutions in church or state business. It means the transformation of all things the likeness of the kingdom of God. When we in to see in His teaching not only wise advice but imperative command of God, disobedience to which ans death, obedience to which is the only way of , then we shall ask not whether Christianity can e civilization but whether civilization is anything t Christ would find worth the saving. And then we ll be coming into a state of mind in which we shall able to see Jesus as He really is, Judge and King and iour of all men.

olish men, and slow of heart . . . . Behooved it not the Christ uffer . . . .—Luke 24:25, 26.

These men were rebuked by their Master because ir thinking was still ruled by the ideas of greatness success which were commonly held in the world. ey were, after all, still living in the same sphere with ite and Caesar, Herod and Caiaphas. They had mis-l their Bibles, they had misunderstood His own ching, they had well-nigh made shipwreck of their faith, because they had failed to see that the wisdom of the world is foolishness with God, whose wisdom, the true wisdom, revealed in the cross, is to the world folly. Even to the love of the disciples, if their minds are still under the spell of the world's false thinking, God's way is only the way to an agonizing frustration of their dearest hopes.

We ought to take this rebuke of Jesus to ourselves. What, really, do we mean by success? How nearly do we come to thinking as Christ Himself thinks? How well can we read the prophets? Can we see that the cross is the inevitable way to glory for the King of men, and hence for all His followers? Or are we still foolish and slow of heart, taking the world's loud boasting for the word of truth and wisdom?

Was not our heart burning within us, while he spake to us in the way, and while he opened to us the scriptures?—Luke 24:32.

The truth is that the way to an adequate understanding of the Scripture is through a proper appreciation of Christ Himself. He is the great Interpreter, He is the great Revealer. When He talked with these men, and they listened to Him, even though they did not know whose voice they heard, the meaning of the prophetic words burned in their hearts. The loud voices of the world died away into the distance which separates the Master from the realm where things reign and Mammon holds his court. Before the glory of the pure ideal as it is expounded by Him who lived it, all else fades out. This must happen whenever men listen to the great Teacher, even though they do not know that He is their Lord.

And their eyes were opened, and they knew him . . . .—Luke 24:31.

But it is not enough. The radiance of the pure ideal is fair indeed, but it is still a wistful loveliness unless it is translated into a grand reality. The prophet may show us that the way which the wicked world condemns ought to be the way to glory, that it behooves the Christ to suffer. But it is one thing to feel the warmth with which a great idea is seen in all its beauty as the way in which things ought to be by every right of goodness and fitness, and quite another to see that same idea realized in action, made into victorious actuality in a life. These men had felt their hearts burn within them as this stranger opened to them the scriptures. Now their lives were aflame with a great new meaning as they knew that the Christ had indeed suffered and had made the way of the cross the way to eternal glory, that in Jesus of Nazareth the prophetic ideal had become for men what it always had been for God, a living reality.

The Lord is risen indeed . . . .—Luke 24:34.

Why was Pentecost a possibility? It was because those men and women in the upper room had seen a great dream come true, come true in the presence in their lives of Jesus Christ the crucified, risen to live and reign forevermore.

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A Great American Experiment

A book that everybody should read is David E. Lilienthal's "TVA—Democracy on the March."* The great experiment in the Tennessee Valley has been a storm center of both favorable applause and bitter criticism here in America. In Great Britain, Russia, China, Scandinavia, and other sections of the world it is hailed as a magnificent piece of pioneering in the social field.

In Mr. Lilienthal's book the story is told—well told. The TVA has shown us what miracles are possible when men make creative use of science and the natural resources of the earth. Says Stuart Chase of this virile volume of 248 pages: "The book has a long-range importance and will be read by students all over the world for years to come."

Mr. Lilienthal has succeeded in giving an account of the gigantic undertaking which is not only highly informative but also intensely inspirational. The realism of the story is shot through and through with idealism. In a very true sense of the term, the TVA experiment is a venture in applied Christianity; for it has to do not only with rivers and dams but also with crops, homes, stores, and banks. Most of all it has to do with human welfare. It is remarkable how this stupendous piece of engineering, in opening up new opportunities for the people of the valley and showing them how to make the most of their resources of property, intelligence, and spiritual aspiration, has stimulated a great awakening to newness of life throughout the entire population of the Tennessee Valley section of the United States.

"TVA—Democracy on the March" is indeed just what it is described to be in the first sentence of Preface, "a book about tomorrow"; for the unqu fied success of the experiment from the angle of contribution to human welfare will stimulate ot like experiments and ultimately will set a new tern for government throughout the whole w world.

In no orthodox sense is the volume a "religio book, and yet it is vitally religious in the dee and most comprehensive sense of the word. Bis G. Bromley Oxnam, in commenting on the Ten see Valley experiment, well observes:

> This is more than government for the people; it is governn by the people. Faith comes alive in works and a new spir born. I can think of no more significant service at this mor to the democratic way of life than to have the clergy and church members of the nation read this volume.

Protestants Speak

Two important appeals addressed to high Gove ment officials at Washington by prominent leader American Protestantism have been made pu within the last few days. The first of these plea to the Government to use its influence to sec legal provisions for religious freedom by all nati throughout the world—was presented to Secretary State Cordell Hull by Dr. Samuel McCrea Cav general secretary of the Federal Council of Churches of Christ in America; Dr. Glenn P. R of the Foreign Missions Conference of North An ica, and Dr. O. Frederick Nolde of The Luthe Theological Seminary at Philadelphia, executive retary of the Joint Committee on Religious Lib representing the Council and the Conference. claring that "states should assure their citizens f dom from compulsion and discrimination in mat of religion," the statement more specifically urge

> The right of individuals everywhere to religious liberty shal recognized and, subject only to the maintenance of public o and security, shall be guaranteed against legal provisions and ministrative acts which would impose political, economic social disabilities on grounds of religion.
>
> Religious liberty shall be interpreted to include freedom to ship according to conscience and to bring up children in the of their parents; freedom for the individual to change his ligion; freedom to preach, educate, publish, and carry on sionary activities; and freedom to organize with others, an acquire and hold property, for these purposes.

The second of the two Protestant deliverances "An Appeal to the President, the Congress, and People of the United States," signed by 1251 pro nent ministers and laymen from every state in Union, urging that practical steps be taken to init *now* the nucleus of a general world organizat envisaged by the Moscow Declaration and the Se Connally Resolution. The statement emphasi that if international organization is to achieve and durable peace it must from the beginning planned to become universal in membership curative and creative in purpose. The signers s scribed to the Six Pillars of Peace enunciated a ago by the Federal Council's Commission on a and Durable Peace as the political propositions es tial to the creation of a peace based on moral law

* *TVA—Democracy on the March.* By David E. Lilienthal, Chairman, Tennessee Valley Authority. Harper & Brothers: New York. Price, $2.50.

GENERAL CONFERENCE UNDER WAY

Spiritual keynote for the General Conference of 44 was sounded at an all-day meeting held in rand Avenue Methodist Church, Kansas City, Mo., Tuesday of last week, the day before the opening the great law- and policy-making body of The ethodist Church. The continuous service, conducted der the auspices of the General Commission on angelism, was broken up into half-hour periods.

Eight points for prayer were formulated during the ogress of the meeting. They were based on specific quests made by members of the congregation. hese individuals suggested that prayers be offered r

(1) New faith in the absolute reality of God;
(2) A better knowledge of God's Word;
(3) A vital spiritual experience for all ministers;
(4) The spiritual reenforcement of the local churches;
(5) Practical Christianity in the homes of Methodism;
(6) Neglected rural areas;
(7) A just and durable peace;
(8) A brotherhood that shall become real throughout the church.

e venture to suggest that the Commission on Evanlism might well reproduce these "Eight Points for ayer" on a neat card suitable for hanging on the lls of Methodist homes and above the desks of the nisters of the church.

The spirit of deepening devotion was carried forrd at the first session of the General Conference on ednesday in the inspiring selections rendered by ston University's Seminary Singers under the leadhip of Professor James R. Houghton, and in the emn observance of holy communion conducted by hop Herbert Welch, assisted by the other bishops. n the great auditorium there were no decorations e only that, as the background of the platform, re was hung a huge map of the world just in front which stood a large lighted cross, fittingly symbolng the loving and sacrificial concern of Methodn for all nations and all peoples in this, one of the vest hours in human history. The singing of the mns by the delegates, many of whose faces depicted anxious strain of deep apprehension over the gedy through which humanity is passing, proced a profound impression not only upon the delees themselves but also upon the visitors from nsas City and vicinity who sat in the galleries.

The high point of interest for the first day of the neral Conference as the delegates faced the realities their task was the reading of the Episcopal Adss at the evening session. In a very comprehensive way, Bishop Arthur J. Moore, who delivered the message from the bishops, stimulated the thinking of the delegates by presenting the issues and problems that confront the church in these days of stress and strain. The message, which required more than two hours for the reading, was permeated with a summons to the spiritual reenforcement of Methodism. It closed with an appeal for "a wise and winsome evangelism." Here, Bishop Moore pictured the work of the early pioneers of the faith who felt it their business to be "responsible for the redemption of mankind." He then went on to declare that Methodism's "normal movement has always been the evangelistic movement." We can hardly claim just now, he said, that we are "in the midst of a revival, but no one can deny that we are in the midst of a new spiritual interest." Dramatically, the bishop declared the gospel "must be suited to the anguish of our day."

Turning to the social question, Bishop Moore pointed out, in the closing paragraphs of the Episcopal Address, that "the church that neglects the masses" cannot dominate the future in any vital way, and called for the "fearless application of Christian principles to social problems."

The General Conference is now under way. The prevailing mood among the delegates seems to be one of deep concern for the future of humanity in a wartorn world, and of sober faith that the church may measure up more completely to the exactions of its high calling in Christ Jesus. The men and women of this great lawmaking body are well aware that, unless the precepts of the Master of men can be made vital and powerful in the lives of individuals and in all their interrelationships, there is very little hope for civilization in the days ahead.

As the roll of the delegations was called on the opening day, from Conference after Conference in the foreign fields of the church there came no response. This absence of the men and women from the far frontiers of Methodism in lands beyond the seas served to emphasize once more the fact that the world is going through a bitter Gethsemane. By special resolution suggested by the bishops and adopted by the Conference, a number of furloughed missionaries and nationals now in this country were accorded all the rights and privileges of General Conference membership except the right to vote.

The meeting at Kansas City will go down in history as a "war-time General Conference," and in a long list of such gatherings it may become distinguished for signalizing the beginning of a new era of spiritual power for Methodism everywhere throughout the world, which its founder boldly claimed as his "parish."

Council of Bishops to General Conference

Excerpts from Episcopal Address, Read by Bishop Arthur J. Moore, April 26, Kansas City

As the chosen representatives of a church which is established in a half-hundred nations and claims the world for its parish, you are assembled in a momentous hour of world history. We would, therefore, with special fervor invoke the benedictions of Him who is the Head of the Church.

The forty-fourth year of each of the last three centuries has played a decisive role in the history of Methodism. In June of 1744, the first Methodist Conference convened in the Foundry in London. Held under the presidency of John Wesley, it was composed of ten men, six clergymen and four lay preachers. This small group little dreamed that this meeting would become the germ of all subsequent Methodist conferences.

The London conference was called to conserve the awakened enthusiasm filling the hearts of the eager people "who had been awakened" by these ten preachers, to discipline this new life and direct it into creative and redemptive channels. During the intervening two centuries many changes have been made, but these inspired leaders planted that day "the seed which has grown to a towering, far-spreading tree sheltering millions of Methodists."

The General Conference of 1844 met in the already gathering storm clouds of a national tragedy. Sectional and political differences arose which could not be reconciled, resulting in the disunion of American Methodism. Thus our fathers to the North and to the South passed through the storm of the sixties, somewhat apart, but never out of hailing distance in time of trouble.

Today as one people we are at home in the house of our fathers. In this city five years ago three branches of Methodism assembled in the memorable Uniting Conference, not to debate forms of church government, nor to settle disputed doctrine, for we were already of one faith.

Instead, as the children of a common household, renewing and cherishing the same spiritual memories and pursuing the same spiritual ideals, they met to declare and demonstrate that the Methodists are one people. Today, with undivided energies and unwasted resources, we are assembled in the second General Conference, ready and eager to deliver the full strength of a united church upon a divided and sinning world.

Achievements of Methodist Union

Every experience since the consummation of union has clearly demonstrated the wisdom of that action. The influence and power of Methodism has been immeasurably increased by union. In the church we now have a fine blend of the very best Methodism has produced across these two centuries. Here are the devotion and democracy of the Methodist Protestant Church; the churchmanship, efficiency, and aggressiveness of the Methodist Episcopal Church, and the warm-heartedness of the Methodist Episcopal Church, South, with its genius for Christian education and evangelism. Each has brought its distinctive contribution into union, not to be swallowed up, but to find wider expression, resulting in an enlarged fellowship and an enriched experience.

A study of the statistics covering the quadrennium reveals certain facts and trends which furnish some ground for rejoicing, but it also brings a demand for heart-searching and better planning. There has been an increase in church membership of 318,822, which is proof of the vitality of the church, but it leaves us wondering why, with so many millions of unchurched in America, a church with our evangelistic traditions has not been able to win many more members.

The World in Which We Must Live

Welfare of the Nation

No man is fully qualified either spiritually or intellectually to interpret the present world situation, or to assess the blame for it, but it is futile to think that all of the evil in the world has come as the result of the philosophy of a few bad men. We have had our part in the creation of the tragic world situation.

The tremendous and lamentable sag in our national and moral idealism, the fearful loss of reverence for law, the disintegration of the normal home life, the wide-spread disregard for that which was formerly held sacred, and our materialistic interpretation of life have all contributed to the present chaos. We have trusted too long in a scientific materialism which has produced a philosophy of life in which there is too little room for God and spiritual ideals. . . . Vain imagining that the solution of our problems can be found in material possessions has resulted in a false standard of values and a wrong conception of human relationships.

It would be a gesture of insincerity or artificiality to deny or ignore the tragic implications the present world situation holds for the future of Christianity. The church is compelled to reexamine its commission, define its standards, defend its teachings, and justify its existence. We are forced to inquire whether or not we have a message adequate for a time like this.

The Secular Made Secure by the Spiritual

No right-thinking person would ignore the physical and material factors which are essential in a nation's life, but it is ever true that the most potent forces in the world are spiritual, not physical and material. Nations decay not so much from physical causes as from wrong choices, moral weakness, and intellectual and spiritual poverty.

The greatest asset of our nation is not material possessions but enlightened, purposeful Christian men and women. . . . To forget our spiritual heritage is to lose our freedom and invite our ruin. The American people are at heart a religious people, but we need just now a revival of spirituality at its best. Such an awakening will bring a fresh spirit of moral zeal and strengthen every good thing in our national life.

The Methodist Missionary Movement

As we survey the missionary situation, certain facts stand out in bold relief. First, there is the tremendous scope of the operations of The Methodist Church. We have a parish embracing 50 nations with thousands of missionaries and natives preachi in more than a hundred tongues, with foreign membership greater than the to membership of many denominations, a with more than 600 schools, hospitals, a other ministering institutions (in forei countries).

Our purely missionary operations in t home field are even more extensive. T reports reveal that we have 2500 missi aided churches and 250 schools, settlemen and similar institutions serving the people every state in the Union and also those the territorial possessions.

In spite of the devastations of war, c work goes on in every field. Nowhere h it broken down or collapsed. Naturally, is handicapped in many places by the sence of missionaries, the restrictions a suffering entailed by war, and our inabil to maintain connections with our work Nevertheless, Methodist churches are op Methodist institutions are serving, and Me odist preachers are proclaiming the gos of Christ. Even in Poland, Czechoslovak and Norway, and in the occupied fields Burma, Malaya, and the Philippines, Me odism marches on!

Not only must we strengthen and enla our present work, but with faith we m face the twofold problem of the postw world. The problem of relief and rec struction of our work at home and abro must inevitably be linked with the task impassioning our church for an aggress movement for the Christianizing of t world. . . . To make the Prince of Peace fluential in the postwar world will requ millions of our money, a new army of c youth, and the utmost of our devotion rehabilitating and equipping our churc across the earth so that they adequately m the demands of the new day.

The Assertion of the Christia Conscience

The Problem of the Liquor Traffic

Christianity has long been confronted a vigorous opponent in the organized liqu traffic. Rooted as it is in the prolific soil avarice and appetite, it constitutes a ma social problem. The church cannot vi its ravages with complacency. . . .

Much has been said about the revenue rived for government from taxes lev against the liquor business, but the rever represents only a fraction of the amou which this organized evil takes out of pockets of the people. If it could be sho that such revenue paid all the expenses the government, it would remain a tra spectacle for a Christian civilization to c sent to derive its revenue from the vices the people. For the church to come to a sort of terms with the beverage liquor tr fic is to betray the human family.

The Problem of Industry and Labor

A generation ago a Methodist Gene Conference declared, "The Methodist Chu stands for the right of the employer and employee alike to organize and to barg collectively through representatives of th own choosing." We regret that the pr

ples enunciated in this declaration were not ted upon in industrial life. . . . Now, for- nately, the right of labor to organize is ot only written into law but is enforceable law.

Industry and labor have earned the grati- de of the nation for their patriotic devo- on to war production. Management with w exceptions has demonstrated its concern r the good of the nation. The overwhelm- g majority of labor has observed its no- ike pledge. The minority that disregarded at pledge has done labor a disservice just as at minority of business that profiteered has ought discredit upon management. The licy of full recognition of labor's right to ganize and honest cooperation with labor, announced by the United States Chamber Commerce, deserves commendation, and e are persuaded it will elicit full response om the new leadership of labor.

he Problem of Race

Racial antagonism always creates a stub- rn problem for the Christian religion cause it stoutly resists the universal prop- ation of the Christian message and de- es the doctrine of the brotherhood of an. . . . In this country a minority group 13,000,000 Negroes is compelled to re- ain a detached racial unit, is accorded a o-Christian status, is given an uncertain ndard of livelihood, and all by the arti- ial standards which arise from racial ouping.

Racial minorities scattered throughout the th are demanding to know what is meant the affirmation of democracy that all men created equal. . . . The basic assumption it one race is inherently superior to all ers cannot be defended. No one race is erior or self-sufficient. The divine law is it we help ourselves by helping others. It not possible to obscure the rights and ims of other races without suffering our- ves.

The honest acceptance of Jesus' teaching icerning the worth of personality and His nand for social justice is the only ade- ate solution to the racial problem, because will eliminate the passions and prejudices ich again and again disrupt the human ily. The whole question of superiority l rights can be resolved when, in the it of Jesus, racial groups approach each er motivated by respect, trust, and service.

There are many hopeful signs. Never e there so many consecrated Christian lers working at this problem. An insis- t demand has been created for equal and artial administration of justice in the rts; a proportionate distribution of pub- school funds; an adequate opportunity for in industrial, commercial, and professional ls; the removal of restrictions upon full cational advantages for all, and the full oyment of the privileges of citizenship.

e Problem of War

While we are gathered here in peace and etness, multiplied thousands of the brav- young men and women of our church on battlefields in the ends of the earth ggling to preserve our liberty and pro- our Christian ideals. By their suffering sacrifice they are maintaining the prin- es of democracy and preserving the free- of mankind. We can only pay our to them by laboring more courageously build a world in which the sacrifices d for in war are no longer necessary. . . . ne of the most inspiring chapters in the ory of Methodism is being written by the more than 1500 of our ministers who are in the armed forces as chaplains. In the air, on the sea, and on the land, wherever our sons and daughters struggle to preserve our freedom, these faithful men are there to offer the claims, challenge, and consolation of the Christian gospel. . . .

The Methodist Church has declared its purpose to defend those of our number who cannot in good conscience participate in war. We will not be driven from that position by hysteria which always develops in a time of struggle. The principles of democracy and the teaching of the Christian religion accord to men freedom of conscience. The conscientious refusal to bear arms is for some persons a natural expression of their desire for peace on earth. To all members of The Methodist Church who as conscientious objectors seek exemption from military service, the church must continue to give its moral protection.

The moral judgment of civilized peoples is demanding an ordered, righteous, and effective system of world administration. Such an organization could prevent war and insure justice so that eventually there will be developed among the nations such an abhorrence of war that no self-respecting nation would dare commit such a crime. The strength of such an Association or League will lie not alone in what it does but also in what symbolizes, for it will embody the ideal of international relationships in which frankness and cooperative action take the place of secret intrigues and international rivalry.

The organization set up to prevent war and preserve peace may at first necessarily include only the victorious powers, but, if so, exclusion of defeated nations must be only temporary. Some healing word must be said above the expediencies and interests of the victors. To leave outside the other nations with their millions of struggling, aspiring people is to have the world go groping on in the dark.

When the fighting actually ceases, vast sections of the earth will need steel, stone, lumber, and brick. We must play a worthy and sacrificial part in the physical rehabilitation of the world. Infinitely more difficult will be the spiritual rebuilding, which will demand all we possess of insight, faith, patience, and courage.

Tasks to Which Our Energies Must Be Dedicated

The Church School

The decline in attendance upon the church school should shake us out of our complacency. We close this quadrennium with 423,168 fewer students in our church schools than we had at its beginning. We would, therefore, urge a quickened interest in securing a larger enrolment and maintaining a higher average attendance in the church school.

We rejoice in the trend toward the use of hours other than on Sunday morning for the purpose of religious education. Because of these programs, the enrolment of the church school does not reveal the full extent of what is being done in the field of religious education.

The primary undertaking of the church school is to transform the lives of boys and girls and men and women so that they may know Christ and live as Christians in all their attitudes and relationships. . . . Only by concerted endeavor in this respect can we make the contributions for which Methodism is responsible to the world of tomorrow.

Ministerial Supply

The need for a comprehensive plan of recruiting and training ministers has become increasingly evident in recent years. A study conducted by the Commission on Conference Courses of Study reveals that the average age of the ministers of our church is slowly rising so that in future years retirement will take place at a more rapid rate. . . . Merely to replace those who are to be retired and those who for other reasons leave the pastoral service, the study indicates, we shall need to receive into the membership of the Conferences approximately 500 men each year for the next 15 years.

The 10 theological seminaries of The Methodist Church graduate more than 300 students each year with thorough training for the ministry. The difference between this number and the 500 who are needed presents a problem to which the church must give serious attention.

Christian Unity and the Ecumenical Movement

The Methodist Church is deeply concerned about interdenominational good will and Christian unity. It has endorsed the conviction that Christian unity grows out of an ever-deepening fellowship of Christians with their common Lord. . . .

In the United States it is now being proposed that Protestantism reorganize its agencies of (interdenominational) cooperation by merging eight organizations into the United States Council of Churches. We would suggest that this General Conference provide a method of registering its decision on Methodist participation in the new proposed organization.

The Mood of Modern Methodism

A Wise and Winsome Evangelism

Surely by this time we have discovered that soft sayings about virtue, the evolution of the race, and the inherent goodness of mankind will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness, and of the everlasting loss to those who will not have Christ. We should be particularly careful to deal adequately with the intellectual difficulties and the moral and spiritual problems of our time. Our gospel must be suited to the anguish of our day.

In all generations it has been the voice of the inspired prophet that has aroused a slumbering church and quickened a dying world. The great need of this generation is a succession of such prophets to stand in our pulpits with an interpretation of the Christian gospel which will enlighten the intellect, quicken the imagination, stir the conscience, and reenforce the will.

A Confident March into a Greater Age

It may be true that, for the moment, the general life of the world does not realize that only Christ can furnish the creative and directing spiritual energy it so sorely needs. This only makes it the more imperative that Christians everywhere make a fresh discovery of those abiding realities which cannot perish because they have their alliance with God. The great need of our day is a deeper understanding of the majestic purpose of God, a nearer vision of the face of Christ.

Bishop Edwin H. Hughes wrote to friends in Malden on Monday of last week from the hospital in Altoona, Pa., that his temperature was normal, his lungs were cleared, and he expected to start home not later than Saturday, by automobile, with his daughter.

Dr. Daniel Johnson Fleming will retire this spring from the faculty of Union Theological Seminary, New York City, where he has served as director of the department of foreign service and professor of missions since 1915. Combining an active missionary career with his work as a teacher and counselor of students, Dr. Fleming has given forty-six years to Christian service. He is the author of many books on missions and art.

Rev. Landy Haven Kendall, pastor of the Methodist Church in Boonville, Ind., traveled to Pasadena, Cal., recently, accompanied by Mrs. Kendall, to officiate at the marriage of his younger son, Rev. William A. Kendall, pastor of Trinity Methodist Church, Pasadena, to Miss Elsa Holstrum of Pasadena. The ceremony took place in Trinity Church at four o'clock on a Sunday afternoon. The groom was attended by his older brother, Rev. Charles S. Kendall, pastor of Central Methodist Church, Phoenix, Ariz. Their sister, Mrs. James H. Link, wife of Rev. James H. Link of Brooklyn, N. Y., was the only member of the family unable to attend.

Mrs. Mary Waterman, who died a week ago Sunday at the age of one hundred years and one month, was the oldest member of Trinity Methodist Church, Springfield. Mrs. Waterman heard Abraham Lincoln give a campaign speech while she was on her honeymoon, and she shook his hand. During her last years she lived at a nursing home in Springfield. Her pastor, Rev. H. Hughes Wagner, conducted the funeral service.

Mrs. John MacFarlane Phillips of Pittsburgh, Pa., has been chosen as the American Mother for 1944 by the American Mothers' Committee of the Golden Rule Foundation. She was selected for this honor, the committee said, because "she has for more than thirty years given herself unstintedly to social welfare work in her own community and city." Her three daughters and two sons are all college graduates and all married, and her five grandchildren are all doing their parts in the war effort, the announcement said.

At the recent fourth quarterly conference of the Hockanum Methodist Church, East Hartford, Conn., John Porter Kenney read for the fifty-seventh time the annual financial report, having held the office of church treasurer and financial secretary for that number of years. Mr. Kenney has an unusual record of service in official capacities in the work of the church, including eight years as secretary and one year as president of the Norwich District Epworth League, a number of years as secretary and treasurer of the board of trustees of his church, and fifty years as church school superintendent, an office which he resigned in 1940. ZIONS HERALD has been in his home since 1888. Mr. Kenney lives at 27 Main Street, East Hartford, with his sister, Lemira A. Kenney. Their father, Rev. Pardon T. Kenney, was a member of the New England Southern Conference.

Word comes from Chungking, West China, of the arrival there of Rev. Marcus Chen, a well-known Chinese evangelist, who escaped from Malaya, and succeeded in reaching Free China after five months of overland travel. Mr. Marcus had been invited to Malaya on a preaching mission, and was caught there when the war broke out in that region. He brings the interesting report that the Chinese Christian churches in Malaya—of which there are hundreds, speaking a large number of dialects—are permitted to gather to sing and pray and read the Bible, but that preaching is forbidden by the Japanese authorities.

Joseph A. L. Wallon, for many years an active layman in the Forest Hills and West Roxbury Methodist churches, died April 17 in Newton at the age of eighty-three. Mr. Wallon was the son of Rev. Louis A. Wallon, a member of the old East German Conference and a former pastor of what is now St. Paul Church, Jamaica Plain. In Forest Hills, Mr. Wallon was a trustee of the church and superintendent of the Sunday school for many years. Moving to West Roxbury in 1909, he continued as long as he was able his active participation in the work of the church and the Sunday school. Beyond his home, his first interest was the church. His tastes were always for the finer things of life, and his thinking was broad and deep. He leaves two daughters, Carrie W. Kurrelmeyer of Waban and Gladys W. Horton of Worcester, and one grandson. The service of memory, held at funeral parlors in West Roxbury, was conducted by Rev. E. F. Miller, pastor of the West Roxbury Church, assisted by Rev. C. H. Davis and Rev. C. S. Otto, former pastors at Forest Hills. Interment was in Forest Hills Cemetery.

Rev. Ernest A. Miller, who has spent the winter in the South, is taking a Congregational church at Groveland. He expects to enter the retired relation at the coming session of the New Hampshire Conference.

Rev. Harry A. Hanson, who hopes to be able to start back to India some time this summer to assume his duties as principal of Lucknow Christian College, a position to which he was elected in January of 1943, returned to his home in Newtonville on Wednesday of last week from a thirteen-day farewell visit with his two sons, Mark and Stanley, his daughter-in-law, and his brothers and sisters in Minnesota. That Dr. Hanson is needed in Lucknow may be gathered from the fact that, whereas a few years ago there were six missionary families on the college faculty, today there is not a missio ary left on the campus.

Horace A. Moses of Springfield celebrat his eighty-second birthday on Friday, Ap 21. He has been confined to his bed f seven months, but is slowly gaining strengt

Bishop Brenton T. Badley, in a letter ju received, written at Delhi, India, on Febr ary 4, says: "As the conditions of trav probably necessitating a long detention America, make it inadvisable for me to a tend General Conference, Mrs. Badley a I have canceled our visit to America. T shortage of missionary personnel in Indi greatly increasing our problems in the wor also makes us feel that we should remain India at present."

The Methodist Church of Maynard h lost a long-time trustee in the death of Jud Howard A. Wilson, one of the town's o standing citizens, at the age of sixty-nin Taking up the study of law when he w twenty-seven years old, the future jud graduated from Boston University School Law in 1902 and began the practise of profession, maintaining offices both in Ma nard and in Boston. At the time of death, he was judge of the District Co of Central Middlesex at Concord and also justice in the Appellate Division for t Northern District. Rev. Herbert F. Fult pastor of the Maynard Methodist Churc officiated at the funeral service, which w held from the home.

Lieut. Lloyd F. Shephard, chaplain of t Navy Yard at Portsmouth, N. H., from Ma 1943, until recently, has been transferred overseas duty. Before volunteering his s vices as a chaplain in the United States Na Reserve, Lieutenant Shephard was minis of the First Methodist Church at Morrisvil N. Y. He is a graduate of Syracuse Univ sity and Boston University School of The ogy. On his way to his new duties, Chapla Shephard was able to visit with some of relatives in Chicago, Ill., Union Grove, W and San Francisco, Cal. Mrs. Shephard a son, Larry, will continue to reside at 3 Sherburne Road, Portsmouth, N. H.

For the first time in the history of t Young Women's Christian Association India, an Indian woman has been nam national general secretary, the highest exec tive office. She is Miss Sosa Matthew, a she succeeds in that office the much-belov Miss Anne Guthrie. The ceremony of t "lighted lamp," in which the new sec tary received the symbol of the office fr her predecessor, was recently held in t chapel of Isabella Thoburn College, Lu now, before a body of 140 delegates fr Y. W. C. A.'s in India, China, Burma, C lon, and Egypt. Among those present w Lady Rani Maharaj Singh, national pr dent of the Y. W. C. A. of India, a Madam Tsai-Kwei, general secretary of t Y. W. C. A. of China.

Miss Harriett R. Gaul, for many years charge of the Service Department of Board of Home Missions and Church Ext sion of the former Methodist Episco Church, 1701 Arch Street, Philadelphia, and since unification in charge of the partment maintained by the Philadelphia fice of the Division of Home Missions a Church Extension, died recently in a Ph delphia hospital after a short illness. was a member of the Siloam Metho Church in West Philadelphia.

With Our Writers

ALSON J. SMITH, Bayport, N. Y.; Methodist pastor.

W. RALPH WARD, JR., Manchester, Conn.; minister of the South Methodist Church.

NEWELL S. BOOTH, Hartford, Conn.; Methodist missionary on furlough from Bishop Springer's Area in Africa, this year teaching the Africa courses at the Kennedy School of Missions.

EVENTS

A beautiful new cross for the communion ble has been presented to Tremont Street ethodist Church, Boston, by Rev. Mabelle . Whitney, a retired supply pastor in the aine Conference, in memory of her grand- rents, Mr. and Mrs. William D. Martin. r. Martin was the first organist of Trem- t Street Church after its dedication in 61, was Sunday school superintendent for any years, and was also a class leader. A ief service of dedication for the cross was nducted on Sunday morning, April 23, by e pastor, Rev. Azariah F. Reimer, assisted Miss Whitney.

From the largest financial turnover and t profit in the history of the Board of Pub- ation of the United Church of Canada, 5,000 has been voted to the church Pen- n Fund. A record circulation for *The nited Church Observer,* semimonthly organ the denomination, was reported at the nual meeting of the Board of Publication ld recently in Toronto.

A scroll of brotherhood to honor the mem- y of Edwin Markham, the poet, was dedi- ed Sunday, April 23, at the morning ser- e of Old John Street Methodist Church, w York City. The scroll is to be signed ring the next eight years by Mr. Mark- m's admirers throughout the world and und in 1952 as a memorial marking the ntennial of the poet's birth. Dr. Vernon yce Hampton, president of the Edwin rkham Memorial Association, who par- ipated in the dedicatory service, said that Markham residence at Sunset Hill, ten Island, N. Y., was expected to become hrine after the war.

According to advices received by the Inter- ional Missionary Council, in New York d in London, all Christian church prop- y in the Philippines has been taken over the Japanese authorities, but Filipino con- gations continue to use church buildings Manila, Baguio, and perhaps elsewhere; ion College, Manila, is conducting classes, not in its old building; Union Theolog- l Seminary is used as a barracks and a io station; church hospitals are run by military or the municipality; Union urch, Manila (American), is the head- rters of the Japanese government and of Japanese-controlled federation of Filipino rches.

A Malden City-Wide Youth Week, spon- ed by the Malden Ministers' Association l City-Wide Youth Committee, is being d Monday through Friday evenings of week, May 1-5, at Centre Methodist rch. Discussion classes and leaders are: e Self I Have to Live With," Dr. and . Warren T. Powell, Boston University; y Relationships to Others," Mrs. E. L. ls, Malden; "My Part in the Church," . Prentiss Pemberton, Baptist university or, Greater Boston; "My Part in the rld Today and Tomorrow," Dr. Karl itsch, Harvard University; "A Workable h," Rev. Richard S. Emrich, Episcopal esan youth director. Speakers at the in- ational services are Rev. Herbert Gezork, llesley College, former Baptist youth leader in Germany; Rev. Theodore Ferris, Trinity Church, Boston; Rev. William Wallace Rose, First Universalist Church, Lynn; Rev. Carl Heath Kopf, Mount Vernon Congregational Church, Boston; Rev. George A. Fallon, Wesley Methodist Church, Worcester. There will be a youth banquet Friday evening. The committee on arrangements for the week consists of Rev. Harry Belmont Hill, minister of Centre Methodist Church, chairman; Rev. David W. Buzzell of the Maplewood Baptist Church, and Rev. Daniel Bennett of St. Paul's Episcopal Church. The program was made possible through the generosity of Mr. and Mrs. Alfred H. Avery of Malden.

Religious Book Week, a nation-wide observance sponsored by the National Conference of Christians and Jews, begins May 7 and concludes May 14. The purpose of this week, the dates of which include the anniversary of the burning of the books in Berlin, May 10, 1933, is to stimulate the reading of books with religious background during this period. To mark the observance, there will be a special NBC broadcast on Saturday afternoon of this week, May 6, 2-2.15 o'clock, EWT, with Maurice Samuel, Mrs. Maisie Ward, and Dr. L. Wendell Fifield, representing the three major faiths, participating. The local observance of the week will be concluded with a Service of Liturgical Music, sponsored by the Interfaith Fellowship of Ministers and Rabbis, at Temple Ohabei Shalom, 1187 Beacon Street, Brookline, on Sunday afternoon, May 14, at four o'clock.

Total enrolment of students in Boston University's eleven departments plus the special extramural courses and summer and military programs is 10,749 for the current year 1943-44, a decrease of 1.1 per cent from last year's total of 10,870, according to a report released on Saturday by President Daniel L. Marsh. While most of the schools and colleges of the university showed a decline in enrolment due to war conditions, gains are reported in the college and extension courses of the College of Liberal Arts, in the Evening College of Commerce, in the School of Medicine, in the School of Social Work, and in the two colleges exclusively for women, the College of Practical Arts and Letters and Sargent College of Physical Education. Enrolment by departments is as follows: College of Music, 218; Sargent College of Physical Education, 380; School of Theology, 254; School of Law, 32; School of Medicine, 255; School of Education, 1799; School of Social Work, 161; Graduate School, 417; extramural courses, 397; summer programs, 2279; military programs, 1146; College of Liberal Arts, full and part-time students, 1124; and College of Business Administration, 1594.

A Fitting Memorial

At Immanuel Methodist Church, Waltham, on the afternoon of Palm Sunday, a memorial service for Lieut. Glen F. Allen, U. S. Army Air Forces, was conducted by the pastor, Rev. George A. Butters, and the Allen Memorial Youth Chancel was dedicated. Lieutenant Allen, a member of Immanuel Church, enlisted in the Royal Canadian Air Force in 1942 and served in England in the Photographic Reconnaissance Unit. In September, 1943, he was transferred to the American forces. He was killed the day before last Thanksgiving and was buried with full military honors in the American cemetery near his air base.

The Allen Memorial Youth Chancel, the gift of his parents and his brother, Craig Allen, had its inception in plans started last fall by the Youth Fellowship of the church to establish a worship center in the Potter Club room. Craig Allen, chairman of the World Friendship committee, and a pencil artist, drew tentative plans for an altar and chancel. Before the plans had been adopted, word came of Lieutenant Allen's death, and the young people decided unanimously to make their chancel a memorial to him. Claude V. Freeman, a builder, and a member of College Avenue Methodist Church, Somerville, was engaged to supervise the construction.

In the new chancel, which is located in an alcove, a red velour dossal forms a background for the mahogany altar and communion rail. The communion rail came from the old First Methodist Church, Waltham, which was torn down to make way for Asbury Temple, where the First Church congregation worshiped until its union with Immanuel in 1938. Glen Allen first joined the church in Asbury Temple, and as a youth he often played the pipe-organ in the Temple and later in Immanuel. While in England, he returned Sundays from his early-morning reconnaissance flights in time to play the pipe-organ in the little English church where he worshiped.

The cross and candlesticks on the altar in the Allen Memorial Youth Chancel were given by the former employers and former associates of Lieutenant Allen in J. S. Waterman & Sons, Inc. The altar Bible is the gift of his grandmother, Mrs. Elizabeth T. Roper, a member of the Needham Heights Methodist Church.

New Hampshire Conference

BAKER MEMORIAL METHODIST CHURCH, CONCORD, N. H.

Wednesday, May 10—Morning, commission and board meetings. 1.30 p.m., opening session, Bishop Francis J. McConnell presiding: organization, memorial service, business. 6, fellowship supper; Dr. Aaron H. Rapking of New York, speaker. 8, Dr. Harold C. Case, Scranton, Pa., preacher.

Thursday—Morning, Conference session. 11.30, Prophetic Hour, Bishop McConnell. Afternoon, Conference session. 6 p.m., Board of Education banquet; Dr. Leo Rippy of Nashville, Tenn., speaker. 8, Dr. Case preaching.

Friday—Morning, Conference session; World Service presentation. 11.30, Prophetic Hour, Bishop McConnell. Noon, First Methodist Church, Conference Woman's Society of Christian Service luncheon, followed by program with Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, as speaker. Afternoon, tea and reception for Conference delegates and ministers' wives. Conference session. Evening, Conference concert, with the Concord Meistersingers, Miss Alice Farnsworth, soprano, and Andrew Heath, Jr., pianist.

Saturday—Morning, Conference session. 11.30, Prophetic Hour, Bishop McConnell. Afternoon, Lay Activities meeting; registration for Youth Fellowship delegates. Evening, Youth Fellowship banquet; Youth Rally with Miss Margaret Slattery as speaker.

Sunday—9 a.m., sacrament of the Lord's Supper. 11, morning worship, Bishop McConnell preaching. Afternoon, ordination service. 7.30 p.m., Dr. Amos Thornburg of Providence, R. I., preacher.

New Bedford District Letter

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P. M. Spurrier, Superintendent

Bishop Herbert Welch led a good attendance of the ministers of the New Bedford District in an exceedingly helpful early Lenten Retreat at Sagamore on February 28. His wise counsel and deep spiritual insights were much appreciated.

Both ministers and laymen alike throughout the district are responding to the leadership of Rev. Howard E. Tower, who is part-time Conference executive secretary of Christian education. Under his direction and with the aid of the District Staff, nine subdistrict conferences were held on Christion education attended by representatives of fifty of the sixty-four churches on the district. Several subdistrict Bible conferences were scheduled for the post-Easter period, with Dr. Elmer A. Leslie, Dr. Edwin P. Booth, or Dr. Ralph W. Decker as leader. Arrangements for these conferences were made by Rev. Harvey K. Mousley and Rev. J. Manley Shaw, Conference and district directors of adult education.

Excellent midwinter institutes were held in the Pilgrim and Taunton circuits. The Methodist churches of both Fall River and Taunton united one evening each week throughout Lent in institutes combining education and spiritual quickening. In both these institutes, several classes were taught by local ministers. In addition, at Taunton Dr. Elmer A. Leslie taught a course in "The Prophets of Israel." Dr. Ralph W. Decker preached at each meeting of the Fall River program. This series in Fall River is of several years' standing. In Taunton, however, this was the first venture in this field. In both instances the attendance was large and the interest high.

Quarterly conferences indicate that the World Service giving is considerably increased this year. Even more significant is the fact that interest is growing very genuinely in Methodism's benevolent and missionary program. The definite contributions from the church schools are growing. Some churches have already exceeded their acceptances, and are anticipating going considerably beyond them.

Very recently two of the churches of the district have registered their convictions on matters of civic decency, and apparently very effectively. The official board of the Middleboro church called attention to the fact that liquor was being used illegally in connection with some social events held in a town-owned building. Assurances come that this will not continue. The pastor of the church at Acushnet, Rev. R. N. Bender, on behalf of reputable citizens of the community has directed an appeal to the State Alcoholic Beverage Commission, the police, and the selectmen calling attention to seven instances where the liquor law was being very obviously violated, and requesting that the law be enforced. In addition to the bodies to whom letters were addressed, the state police and the district attorney have interested themselves. These two instances clearly reflect that the church can be a power for righteousness if the approach is factual, rational, and carefully planned rather than merely emotional.

The District Woman's Society of Christian Service, in conjunction with the Annual Conference program, is carrying forward visitations by Conference and district leaders that will reach each of the churches of the district. It is discovered that these visitations bring a larger sense of the scope of the women's work, a new, increased understanding, and provide the answers to some of the problems that sometimes arise in the minds of the women in the local churches. In those churches where the program of the Woman's Society of Christian Service is attempted in thoroughgoing fashion, the women's work invariably moves forward with more enthusiasm and greater comprehensiveness of the spiritual, educational, and missionary aspects of feminine Christian living. Mrs. J. Manley Shaw of Taunton is the distri president.

Laymen's Sunday was more widely o served than usual, and laymen have partic pated quite actively in carrying forwa the work of the Crusade for a New Wor Order. There is an increasing appreciatio of the fact that laymen should participa much more generally in the educational a spiritual life of the church, and early mov ments in that direction are beginning.

Property improvements continue. At Fa mouth, the tower has been rebuilt and t bell from the former East Falmouth chur building has been placed in it. The e terior has been given two coats of pai The entire cost of this improvement is $170 all paid. The parsonage is being redecorat on the inside and painted on the outside, a cost of approximately $400. Rev. L. Bailey is the minister.

In addition to the new organ purchas by the church at Wareham, which was de cated on Palm Sunday, a new heating-pla has been installed. Both these improveme are entirely paid for. A layman who h recently made Wareham his residence h been very active in this work. Rev. Stanl E. Smith is the minister.

Over on the island of Martha's Vineya under the leadership of Rev. John Rose grant, what was formerly the auditoriu of Trinity Church at Oak Bluffs has beco a beautiful and impressive sanctuary. T interior walls and ceiling have been red orated, all the woodwork has been staine and a new chancel has been installed wi an altar, reredos hanging, pulpit, lecte baptismal font, and pulpit chairs, all do in exquisite taste and appropriate symbolis The cost of the improvements was $26 raised in full this year. At Chilmark, t other point on the charge, $1200 is now hand for redecorating the interior and pai ing the exterior of the church, which is cated at the extreme end of the island. T necessity for installing a new heating-pl has not daunted these people, and they now preparing to raise money to cover cost.

At Provincetown, where the two Me odist churches were united last year, tensive repairs have been made to the chu building and the exterior has been paint Rev. Roy Q. Whiting is the minister.

There is developing an increasing aw ness of the unique opportunity and respo bility of the Christian church with its sage and ministry in these days. There

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enerally larger attendance at services of ublic worship. An increased interest in e Bible is manifest. People are groping for omething more substantial upon which to uild their lives and a new world.

Mrs. W. L. Snow—A Tribute

In the death of Carrie Woodbury (Cushg) Snow at the Newton Hospital on April 5, the Newton Center Methodist Church nd community, and Methodism in general, st a most lovable, capable, and understandg member. Born in Boston, June 10, 1870, Puritan religious stock, Mrs. Snow was ue to the faith of her fathers and mainined the tradition of her ancestry for inrest in human betterment.

Her paternal grandfather, Stephen Cushg, attended Wesleyan University, Middlewn, Conn., soon after that Methodist initution was founded, to prepare himself r the ministry, and was for sixty-six years member of the New England Conference. er father, Joseph Whitney Cushing, gradated from Wesleyan, studied medicine in urope, served as a surgeon in the Civil Var, and practised his profession later in oston and Brookline, where he was a memr of Tremont Street and St. Mark's Methdist churches respectively.

On the maternal side, Mrs. Snow was a randchild of Charles Woodbury, a leader the Methodism of the North and West nds of Boston for more than half a century nd preeminent in beneficent causes. He was r forty years a member of the Wesleyan ssociation and in 1879 served as its presient. As superintendent of construction, he as largely responsible for the erection of e Wesleyan Building on Bromfield Street, nd personally underwrote the first Deaconss building in New England, located on assachusetts Avenue, Boston. His daughr, Isabella Augusta (Woodbury) Cushing, e first treasurer of the New England Deaness Association, jointly with the secretary, rs. T. C. Watkins, was the prime mover in arting the great and diversified work of at organization in Boston. Mrs. Cushing's ughter, Carrie, married to William L. now in 1904 in St. Mark's Church, succeded her mother as a director of the Deaness Hospital and as an active member of e Deaconess Association. Twenty-five years her married life were lived in Brookline, e last fifteen in Newton Center.

For many years Mrs. Snow was a zealous ficer in the New England Branch of the oman's Foreign Missionary Society. In her ide travels in Europe, North Africa, Asia inor, Mexico, and South America, she visd all the Methodist outposts of Christian rvice that were readily accessible, and personally met in the field many of the workers with whom she had communicated by correspondence or whom she had known through her knowledge of missionary personnel.

In Newton Center she participated in the community life, being an active member of the local Woman's Club, the Mather Class, and the Methodist Church, in which she filled a large place of leadership and endeared herself to the entire membership.

She leaves her husband, William L. Snow; her daughter, Mrs. Pindar L. Roraback of Scarsdale, N. Y., and a granddaughter, Diane Roraback.

The service of memory was held in the Methodist Church of Newton Center on Wednesday afternoon, April 19, with the pastor, Rev. H. D. Hawver, in charge, assisted by Dr. John C. Wingett, former pastor of the church; Dr. William R. Leslie, pastor of St. Mark's Church; and Dr. Francis L. Strickland, professor emeritus in Boston University School of Theology. Burial was in the Newton Cemetery.

The Camel's Nose in the Methodist Tent

(Continued from page 274)

indeed, a recognition of the fact that the essence of democracy is intelligent choice, not just choice, and that in ecclesiastical affairs pure democracy was likely to slip into anarchy.

The appointive procedure was the very heart of the Methodist machine. If that heart is now to be lifted out and a part from a wholly different denominational "temporal economy" is to be substituted for it, not only the appointive procedure but the entire system is likely to break down.

The Congregational camel has his nose inside our tent. He is a very fine and useful animal, but do we want him in our tent?

Training in Religious Journalism Urged

The Associated Church Press, representing editors of Protestant publications throughout the United States and Canada, at its annual meeting held in Chicago, Ill., April 18-20, appointed a committee to study methods of training men and women for religious journalism. Headed by Dr. Guy Emery Shipler, editor of *The Churchman*, New York, the committee includes Dr. T. Otto Nall, managing editor of *The Christian Advocate*, Chicago; Dr. William B. Lipphard, editor of *Missions*, New York; Dr. W. M. Rochester, editor of *The Presbyterian Record*, Toronto, Canada; and Louis Minsky, managing editor of Religious News Service.

The committee was appointed by Dr. Bernard J. Mulder, Grand Rapids, Mich., president of the Associated Church Press, following introduction of a resolution calling upon journalism schools to introduce courses in religious writing. Discussion by delegates, however, stressed that other steps, such as introduction of journalism courses in theological seminaries, might be necessary. One delegate advocated that some well-known seminary be urged to create a journalism school which would train writers from all over the country to assume editorial positions on church publications and secular newspapers.

The Shipler committee will study all the possibilities and take action to assure an ade-

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quate future supply of trained religious journalists.

The three-day convention heard discussions of problems facing religious publications and the churches.

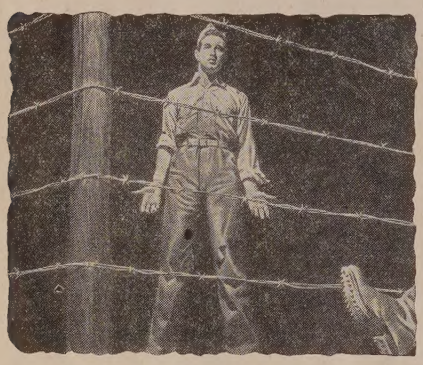
Several speakers reported that the beginning of a religious awakening is under way in the churches. This point was stressed by Dr. Charles Clayton Morrison, editor of *The Christian Century,* Chicago, who in a featured address said, "The church is discovering its gospel and its mission," and listed four signs pointing in that direction: 1. The church is awaking to a sense of its unique responsibility for the character of civilization. 2. The church is discovering that the resources for discharging this responsibility are inherent in its own gospel. 3. The church is becoming aware of its independence from political and secular control. 4. The church is awaking to the reality and depth of its own unity.

Dr. Morrison predicted that totalitarianism might continue after the war, and called upon the churches to unite and resist encroachments by the state. "The church may become the only champion of the people's freedom against the state," he said.

Asserting that "a great religious movement is awaking in America today," Dr. William F. McDermott, former religion editor of the *Chicago Daily News,* urged a new type of evangelism which would revolve around the family and stress religion in the home.

In a session devoted to peace planning, Dr. Luman J. Shafer warned the church against "utopian thinking" on the postwar international situation. Associate secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches, Dr. Shafer said the churches, while continuing to promote their high ideals, "must be satisfied with less than a perfect peace," and counseled religious bodies to support proposals that "move in the direction of true international collaboration."

Other featured convention speakers were Dr. Roy L. Smith, editor of *The Christian Advocate,* Chicago; Leland D. Case, editor of *The Rotarian,* Chicago; and Dr. Jacob S. Payton, Washington.



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M. O. Smith, Oneida, Ill.
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W. C. Finch, Georgetown, Tex.
F. L. Garrett, Emory, Ga.
W. R. Petre, Downington, Pa.
R. T. Welch, San Antonio, Tex.
C. E. Tatus, Birmingham, Ala.

New Englanders promoted from First Lieutenant to Captain—Donald E. Paige, Claude Everman Adams, Donald B. Tarr.

Church Register

HERALD CALENDAR

Rural Life Sunday, May 14
New York East Conference, Hanson Place-Central Church, Brooklyn, Bishop F. J. McConnell, May 16
Northern New York Conference, Bethany Church, Watertown, Bishop J. H. Straughn, May 17
Washington Conference, Pittsburgh, Pa., Bishop A. P. Shaw, May 18
Peninsula Conference, McCabe Church, Wilmington, Del., Bishop E. H. Hughes, May 18
Maine Conference, Lewiston, Bishop G. B. Oxnam, May 18
Boston University Commencement, May 21, 22
Ohio Conference, Columbus, Bishop H. L. Smith, May 23
New England Conference, College Avenue Church, Somerville, Bishop G. B. Oxnam, May 24
New York Conference, New York City, Bishop F. J. McConnell, May
North Indiana Conference, Newcastle, Bishop Titus Lowe, May
Wisconsin Conference, First Church, Sheboygan, Bishop R. J. Wade, May
Woman's Day at New England Conference, May
Baltimore Conference, Westminster, Md., Bishop E. H. Hughes, May
Central New York Conference, Newark, N. Y., Bishop C. W. Flint, May
Northwest Indiana Conference, Frankfort, Bishop Titus Lowe, May

NOTICE—The annual meeting of t Preachers' Aid Society of the Maine Conf ence of The Methodist Church will be he at the seat of said Conference at 5 p.r May 18, 1944. An amendment to the by-la will be presented fixing the time of meeti of the Preachers' Aid Society at future Co ferences. ERNEST HEYWOOD, Sec.

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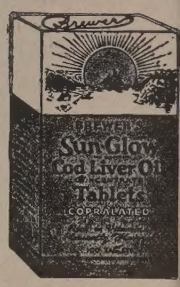

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I dusted my baggy knees and went off down the narrow road with the old man to the small church.

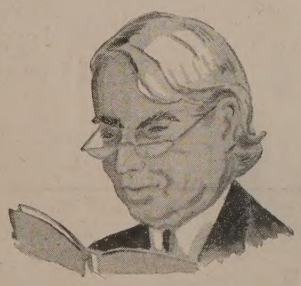
The benches were as hard as rock, but I managed to sit up straight while old man Jaikes told stories to the kids and gave all of us some interesting things to do. My legs couldn't possibly reach the floor, so I just sat there with them straight out and wiggled my bare toes.

Old Man Jaikes didn't notice. He'd adjust his glasses and continue talking. Occasionally he'd stare over the big rims to see if the kids were still listening to the lesson.

He was a funny old fellow, but he got the biggest funeral ever held in Milledgeville. The mayor and everybody spoke.

In all the years since I've thought a thousand times about that Sunday meeting in old man Jaikes' yard. Every time I have to make an important decision his question comes up, "Where are you going, Jim?" Since that day old man Jaikes sat me down on the hard bench, it's been easy to decide for the church.

It's funny how easy it is to get a kid to attend Sunday School—provided you can be interesting and persistent. I'm very sure my interest started with old man Jaikes.



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